

ERMON

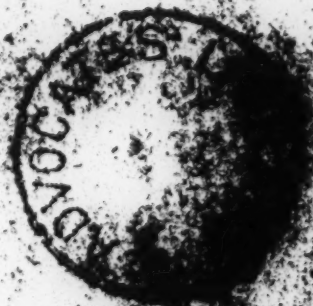
Preached

At a General meeting in the gray-friars
church of *Edinburgh* upon the
13. day of June 1638.

By that eminent. faithfull, and Zealous servant
of Iesus Christ, Mr Andrew Cant, Mini-
ster of the Gospel at Aberdeen.



Printed in the Year 1638.



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S E R M O N

On Zech. 4: 7.

Who art thou O great mountain before Zerubbabel, thou shalt become a plain, and he shall bring forth the head stone thereof with shouting, Crying, Grace, Grace unto it.



Perceive that God will have his temple built, which had been long neglected, partly by the worldlienes of the people, who had greater Care of their own houses then of the house of God as appears by the prophet Haggai 1: v. 3, 4. He reproves them for this fault, (that they cared more for their own houses then for the house of God, Partlie, because of the great impediments and difficulties they apprehended in the work. Yet God, having a purpose to have it builded, sends his Prophets to stir them up to the building of it, Hag. 2: 4. As for impediments, he promises to remove them, and assures them of this by Haggai and Zechariah; Yea he shewes to Zerubbabel and the people, that although impediments were as mountains yet they should be removed.

I need not stand upon Introductions and Connexions, this stile I have read, shoves the scope of the Prophet, to witte, God will have his work going on, & all impediments removed: these times require that I should rather insist upon application to the present work of reformation in hand, then to stand upon the temple of Jerusalem, which ye know wel enough was a type of Christs Kirk which in this land was once built, but now hath been defaced by the enemies of Christ; we have long neglected the re-edifying of it, partlie, men being given more

to build their own houses nor the house of Christ, and partlie; Because of the great impediments that have discouraged God's people to medle with it: now it hath pleased God, so stirre up Prophets, noblemen, and people of the land, so put to their hands to this work, and I think, God saith to yow in this text, *Who art thou O great mountain, thou shalt become a plain.*

There are two parts in this Text first, ane impediment removed under the name of a mountain, *Who art thou o great mountain before Zerubbabel, thou shalt become a plain.* 2ly. In the second part of the text the work goeth up and is finished; the impediment being removed, *He shall bring forth the head stone thereof with shouting, Crying, Grace, Grace be unto it.*

But that ye way take up all that is to be said in order and method, there are six steps in the text, three in the mountain impeding the work, and three in the work it selfe; the three in the mountain are these. 1. It is a mountain seen *O great mountain.* 2. A mountain reproved, *who art thou o great mountain before Zerubbabel.* 3. A mountain removed, *thou shalt become a plain.* The three in the work, are 1. A work growing and going up. 2. A work finished, *He shall bring forth the head stone thereof.* 3. A work praised, *He shall bring forth the headstone thereof with shouting, crying, Grace grace be unto it: I shall speak of all these* Godwilling, and apply them to the time.

As for the three in the mountaine. 1. It is a mountain seen, It is called a great mountain, under this are comprehended all impediments and difficulties impeding the building, all being taken together, make up a great mountain which is unpasseable the enemies which impede this work were this mountain; look *Ezra 4.* and ye will see the adversaries of Judah become a great mountain in the way of that work.

That ye may take up this mountain the better, I finde that Kings are called mountaines in Scripture, and good Kings are so called for these three, first for their sublimitie, as mountaines are high above the valeys, so are Kings lifted up in Majestie above their subjects: Some apply that place to Kings *Micah. 6. 2. Hear ye o mountains the Lords controversie and ye strong foundations of the earth.* 2. They are called mountaines, for their strength to guard their people *Psal. 30.* David saith, *God hath made me*

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mountain strong. 3. Good Kings are called mountaines; by reason of the influence of peace to the people, *Psal. 72: vi* *The mountaines shall bring peace to the people, and the little hills by righteousness.*

I find also, that the strong enemies of the church are called mountaines because of the great impediments to the Kirks building that are made by them, as ye may see in *Psal. 144.*

This mountain (that I may speak more painly) is *Prelacie*, which hath ever been the mountain in the way of our reformation: It may be, some of you that heares me are not of my Judgment concerning *Episcopacie*, for my Judgment, I ever condemned it, as having no warrant for it to be in Christs house, yet I am sure, that all of you who are here this day, will agree with me in this, that prelacy becoming Anti-christian, is intolerable, but such is the prelacie of this Kirk, it is Anti-christian, I may easilie prove that, that amongst many marks of Anti-christ, thir two are most evident, false Doctrine, and tyrannie in Government; where Anti-christ is there is Tyrannical government, imposing lawes upon the consciences of Gods people; where Antichrist is, there is idolatrie, superstition, and error, these two are clearly seen in our prelacie; their idolatrie, superstition, and error, may be seen in their service-books; their tyrannie may be seen in their book of *Canons*: I think there are none here, but they may see this mountain; no greater tyrannie hath ever been used by *Anti-christ* then hath been used by our *Prelats*, and exercised upon this Kirk.

This mountain being seen by you all, I would have you taking a view of the qualitie of it; I find in Scripture, that the enemies of the Kirk being called mountaines, are so called because of these three Qualities the first is in *Psal. 76: 4.* They are called *mountaines of prey*, so called, because from them the Robbers rush down to the valeys and prey upon the passengers. 2. The second is in *Jer. 51: 25.* Babylon, a great enemy to Gods Kirk is called a *destroying mountain*; the word in its own language, is called a *Pestiferous mountain*, so called, because the pest destroys. 3. The third is in *Isa. 2: 14.* They are called *mountaines of pryde* Compared with the 12. verse and ye will finde these mountaines called mountaines of pride.

Our mountain of *Pydacie* hath all these three bad Qualities. 1. It is a mountain from which they have like robbers made a prey of the Kirk of Christ; Tell me I pray you, and I appeal to your own consciences who are my brethren, if there be any privilege or libertie that ever Christ gave us, but they have taken it from us, and made a prey of it. 2. This mountain is a pestiferous mountain, it hath been the mountain that hath been a pest, to infect the Kirk of Christ, with superstition, heresie, and error, and withall, it hath been a destroying mountain, for they have destroyed the fair carved work of our first reformation. 3. They are mountaines of pride, for greater pride cannot be, then there is upon this mountain; they rule as tyrants over their brethren, and as Lords over Gods inheritance.

Ye that are Noblemen, are the natural mountaines of this Kingdome descended of noble predecessors, who have been as mountaines indeed; defending both Kirk and Commonwealth; these men were but low valleys, and now are artificial mountaines, made up by the arte of Man, at first, as low as their brethren sitting there, but peice and peice they have mounted up, at first Commissioners for the Kirk, and then obtained vote in parliament, and then they usurped all the liberties of the Kirk benefices, and then constant moderators, to make up this mountain, and at last, the high Commission is given to make the mountain strong: it's like to Daniels tree *Dan. 4: 11. The tree grew and was strong*. And from it, we that are the Ministers of Christ, have our wrack.

And let me speak it to you, Noblemen, these artificial and rooted mountaines, have overtopped you who are the natural mountaines, and if they have not done so, what meanes the great seal then, & if way could have been made for it, they should have carried the white wand, and privie seal also, and this is just with God that they have overtopped you, for every one of you came with your own shovelfull to make up this mountain. It was thought expedient to rear up this mountain to command and bear down poor Ministers; albeit it is true, we have been borne down by them, yet ye that are the high mountaines have not been free from their hurt: it is very like to Jothams parable *Judges 9: 8. the trees of the forrest will have a King over them*. they

They come to the Olive tree, and say, be thou King over us; the Olive saith, I will not leave my fatness to be King; they come to the fig-tree, and say, be thou our King, the fig-tree saith, I will not leave my sweetness to be King; They come likewise to the vine, and say, be thou our King, the Vine saith, I will not leave my strength to be King; they came to the Bramble, and said, be thou our King, then said the Bramble to the trees, if indeed ye anoint me King over you, then come and put your trust under my shadow, and if not, let fire come forth of the bramble and devour the tall Cedars of Lebanon: the Olive-trees of the Ministrie; would not leave the fatness of Gods grace where with they were endued, to rule over the Kirk; the fig-trees of the Ministrie, would not leave the sweet fruits of their Ministrie; so bear rule in the Kirk; the vines of the Ministrie, would not leave the strong consolations of God, whereby many soules were comforted, so bear rule in the Kirk; yet the Brambles have taken this, and ye helped to exalt them, upon condition to trust under their shadow, and if fire hath not come forth from these brambles upon the tall cedars of this land, I leave to your own thoughts to judge: Alwayes this is the mountain which ye see all, reared up this day, and standing in the way of our reformation.

2. The second thing in this mountain is this, it is a mountain reproved, *Who art thou O great mountain before Zerubbabel*; when he saith of Zerubbabel, it is not only meened of Zerubbabel, but of the rest of Gods people, see Hagg. 1; 12. there, Zerubbabel, Joshua, and the rest of Gods people obeyed the voice of the Lord, and in the 14. verse all these are said to work in the House of the Lord, So, under Zerubbabel all the rest of the people are comprehended, even so in this work of ours, all that are joyned to this work, for the building of this work, are to be accounted workers, and for them also is this mountain reproved, *Who art thou O great mountain*, who art thou who will impede this work or shall be able to impede it, seeing God will have it forward: It's impossible for thee to impede it in these three respects 1. In respect of the work it selfe. 2. In respect of the workers. 3. In respect of the impeders.

First in respect of the work it selfe, it is Gods work, for the house is his, and he is in it Hag. 2: 4. The Lord saith, *I am with you*, Zerubbabel and Joshua, and the remnant of the people, *and work, for I am with you saith the Lord of hosts, if God be with a work who is he that will let or impede it, God is with this work of reformation, as ye your selves can witness, and by all our expectationes this mountain is shaken, and (God be praised) are not so unpaisible as they were.*

Secondly, no man is able to impede this work in respect of the workers Hag. 2: 14. it is said that God stirred up the Spirit of Zerubbabel, and of Joshua and of the people, and they came and wrought in the house of the Lord, When God stirs up men to doe a work nothing on earth can stay it; I am sure if ever God stirred up men to a good work, he hath stirred us up to this, both noblemen, Ministers, and people. Wherefore, who art thou O great mountain before Gods people, that thinks to impede such a work.

Thirdly, in respect of the impederes, what are they but men, and wicked men, as ye may see in the adversaries of the Jewes, who are they that impede our work, even men that seek honour and preferment of this world, enemies to religion, fighting against God, to whom I may say that word in Job 9: 4. *Who hath hardened himself against God and prospered.* With one word more I will reprove this mountain and go forward.

Who art thou O great mountain, wilt thou search thy selfe who thou art, art thou of Gods building or not. I true thou art not Juris divini, but, humani God nor Christ have never built thee thou art only a hill of mans erecting, knowest thou not that Zion against which thou art, is a hill of Gods building, I will say to you then that word in Psal. 68: 15, 16. *The hill of God is a high hill as the hill of Bashan, they leap ye hills, this is the hill that God desireth to dwell in, yea, and will dwell in it for ever, and think ye to prevail against the people of Zion? she hath stronger mountaines to guard her then ye have Psal. 125: 2. As the mountaines are round about Jerusalem, so the Lord is round about his people from hence forth and for ever.*

3. Third thing in this mountain, is, it is a mountain removed, *thou shalt become a plain*, that is, God shall remove all impediments.

impediments before Zerubbabel and his people God is able, to remove all that impedes his work: Even the mightiest enemies that oppose themselves to the work of God: ye may observe a four fold power of God against these mountaines.

First, A determining power, whereby he sets such bounds to the greatest mountaines, that ye see they fall not upon the vales albeit they overtop them; the Lord hath set bounds to the great Kings in the world, which they could not passe, when they have set themselves against the Lords people; we may see an example of this in Senacherib 2 Kings 19: 32. *Therefore thus sayeth the Lord concerning the King of Assyria, he shall not come up to this citie, nor shoot an arrow against it nor come before it with shield, nor cast a bank against it: Ye are affrayed of the King that he come against you, fear not, the Lord by his restraining power is able to keep him back that he shall not shoote so much as a bullet against this city.*

Secondly God removes impediments by his assisting power as he promised to do before Cyrus Isa. 45: 2. *I will go before thee & make the crooked places streight, I will break in peices the gates of brasse, and cut in sunder the irone barres; Albeit for any thing wee see there be brazen gates & irone barres closeing out a reformation, yet let not this discourage you God is with you by his assisting power to go before you, to make all crooked places streight and to break the brazen gates and to cut in sunder the irone barres.*

Thirdly, God hath a changing power wherby he makes mountaines plain, how easy is it with God, to make the highest mountain that impedes his work, a plain Prov. 21: vers 1. *The Kings heart is in the hand of the Lord as the rivers of waters to turne it whither so ever he will; Lord make our mountain thus plain.*

The fourth way how God removes mountaines, is by an overthrowing power if there be no change yet, God wil bring it down Isa. 2: 12. *Everie one that is lifted up shall be brought low, The like ye have in the 17. v.*

By this which hath been said, ye may understand how a mountain may be made a plain; God makes mountaines plaines either in mercy or in wrath. 1. In mercy when he takes a grip of

the heart, and of a proud haughty heart makes it toward and plain, we have seen such a change by experience.

This work had many enemies at the beginning that impeded it, whom God hath taken by the heart, and made plain, yea hath made them furthers of the work.

2. There is another way of making mountaines plain, to wit, making plain in wrath, when God overthrowes the mountaines that stand up impeding his work; assure your selves, if God bring not down this mountain we have to do with, in mercy, he shall overthrow it in wrath and make it waste.

That I may make this mountain more plain ye shall consider how it shall become a plain, and how easily it may be made plain.

1. I see you looking up to the height of it, and ye are saying within your selves, how shall it come down, ye must not think that it will come down of its own accord, God useth instruments to pull down, I find that God hath made his own people instruments to pull down such mountaines *Isai. 41: v. 14, 15, 16.* *Fear not worme Jacob and ye men of Israel I will helpe thee saith the holy one and thy redeemer, behold I will make thee a new threshing instrument having teeth, thou shalt thresh the mountaines and beat them small, and shalt make the hills as chaffe, thou shalt fume them and the wind shall carry them away, and the whirle wind shall scatter them:* Mark these words, although Jacob be a worme despised by the great ones of the world, yet God will make him a threshing instrument, to beat these mountaines in peices. The professors of this land are despised by the mountaines, yet fear not, for the sharp threshing instrument is made, I hope it shall beat the mountaines in peices: we think them very high, but if we had faith, that word would be verified *Matt. 16: 20.* *Ye shall say to the mountain remove to yonder place and it shall be removed, and nothing shall be impossible unto you.*

But one is saying I have not faith that all that are joyned this day against the mountain shall continue; I hope they shall continue; I hope they shall, but if they do not we trust not in men that they shall bring down this mountain, but in God, who hath said in *Jer. 51: ver. 25.* *behold I am against thee O destroying mountain, I will stretch out my hand upon thee I will roll thee down from*

and in the rockes, and make the a burnt mountain, they shall not take
 it a stone for a corner, nor a foundation, thou shalt be desolate for
 ever: This mountain ye see so exalted, although men would
 hold it up, yet God will bring it down and make it a burnt moun-
 tain, even so O Lord do.

2. In the second place, consider how this mountain may be
 made a plain: I told you it was but an artificial mountain, a
 footed mountain, standing upon weak pillars, if ye would
 take a look of the whole frame of the mountain, it stands upon
 two main pillars, and upon the top of this mountain stands the
 house of Dagon, ane house of false worship, and take me the
 pillars from Episcopacy and it shall fall, take Episcopacy away
 and the house of Dagon shall fall: the two main Pillars that Pre-
 lacy stands on, are a civil and secular arme, and ane Ecclesiasti-
 cal tongue, so to speak.

1. First the secular arme is the authority of Princes which
 hath ever up holden that mountain, ye know secular Princes
 uphold Anti-christ, and prelacy in this land it is upholden by the
 secular power.

Secondly the second Pillar I call Ecclesiastical, that is, pre-
 lacy in this land hath bein upholden by the tongues of kirkmen,
 preaching up this mountain, or by their pennes writting up this
 mountain, and these are the two Pillars whereupon our moun-
 tain of Prelacy is footed, the secular power and the tongues of
 kirkmen, let the King withdraw his power and authority from
 the prelats, and they shall fall suddainly in drosse, let kirkmen
 and Ministers withdraw their tongues and pennes from them,
 and our mountain (ere ye look about you) shall become a plain:
 as these two, foots up this mountain so upon this mountain
 all false worship in the Kirk is built, even dagon's house, lead
 me sayes Samson to the Pillars that dagon's house stands on,
 that I may be avenged for my two eyes: the Philistines were
 were never more cruel to Samson in pulling out his eyes then
 our Prelats wold have bein to us: they pressed to put out our
 eyes, and ere ever we wer a ware, they thought to lead us to
 dagon's House, even to the tents of popery and idolatry, let
 us come to this main Pillar of Dagon's House, and apply all our
 strength to pull it down that we may not only be avenged for
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our eyes, which they have thought to pull out, but also the house of false worship which is erected upon this mountain may fall to the ground.

I hear some saying, Minister, for all your saying, the mountain, will not come down at this time, ye think nothing but it will down; I assure yow I would have it down, but ye must not think us that sillie, as to think that it will come down because wee have many for us, wee trust not in men but in God and if this be the time that God will have it down, although yee should lay all your hands about their head, They will come down; it appeares they will come down, if there was no more but their pride, avarice, cruelty, and loose living to pull them down, especially when all these are come too high, as they are come to in them, and so much for the mountain, yee see wee have reprov'd it, God remove it.

I come now to the three in the work (the mountain be removed) 1. it is a work growing and going up, *he shall bring forth.* 2. It is a work finished, *he shall bring forth the head stone thereof.* 3. It is a work praised, *he shall bring forth the head stone thereof with shouting, crying, grace grace be unto it;* Wee shall speak of all these three shortly.

First it is a work going up, it was impeded but now it's going up: There is something here verie considerable, the work goes not up untill the mountain be made a plain. The mountain must not be paired or topped, but it must altogether become plain otherwayes the work-cannot go up; The mountain of *Prelacie* must not be paired nor topped, something taken away, but it must be brought down wholly otherwayes the work, of reformation cannot go on, neither Christ's house go up. It will be said what ailes you you shall have your desyres, but the estate of Bishops must stand, It is impossible to bring it down altogether, the King may not want ane estate (truely a good one both to kirk and common wealth) yee shall have them brought within the old bounds, and caveats sett down to them, they shall not hurt the kirk any more: the Lord knowes how loath I was to speak from this place, but seing God hath thrust me out, I must speak, the truth.

I say to yow, these quarters are not to be taken, because the mountain

mountain is not of Gods makeing, but of man's and therefore
 make it what way yee will, God will be displeased with it, yea
 impossible to set caveats to keep them in; I appeal to all your
 consciences, is it possible to set Caveats to their pride and avarice
 Their pride and avarice will break through ten thousand caveats:
 I will clear this impossibility by similitudes tell me, if
 a fountain in the town of Edinburgh were poisoned, whither
 were it more safe to stop up the fountain, then to set a guard to
 keep it that none draw out of it, for there is hope the poyson
 would doe no harme, there is no man of a sound Judgement but
 he will think, it more safe to stop up the fountain then to
 guard it; this prelacie is the poysoned fountain, wherefrom
 the Kirke of Christ hath been poi oned with the poison of error
 and superstition, now, the question is, whither it be safer to
 stop it up then to guard it, surely it is safer to stop it up, for
 all the caveats in the world will not keep the Kirk, un-poisoned,
 as long as it remaines. I will give yow another similitude, if
 the town of Edinburgh were (as many townes have bein & are)
 taken and possesst by cruel and obstinat enemies, who would take
 all your liberties from yow, would not suffer your magistrats to
 Judge, and would spoile yow of your goods, and use all the
 cruelty that could be devysed against the inhabitants, if God
 gave you occasion to be free of such a cruel and obstinatemie,
 what would yee doe if this wer proponed to you, whey may yee
 not suffer the enemy to abide within the town, wee shall take
 all their weapons from them they shall never hurt you any more,
 would you not thinke it far better to put them out of the town
 altogether, both because the inhabitants would be in fear so
 long as they were in the town, and because the town would ne-
 ver be sure, for there might be traitours among your selves
 who would steal in weapons in their hands, and soo they would
 bring you under the former tyrannie, yea under a greater, even
 so it is in this case, the cruelest and greatest enemies that ever the
 Kirk of Scotland saw, are those Prelats, they have spoiled us
 of all our liberties, and excercised intollerable tyrannie over us,
 now the Lord is shewing a way how to be quit of them, consider
 the condition offered, what ailes you, may yee not let them abide
 within the Kirk, wee shall take all their weapons from them,

admission of Ministers, excommunication, and that terrible high-commission, they shall never hurt you again; this is but the counsell of man, the counsell of God is, to put them out of the Kirk altogether, otherwayes the Kirk, can never be secure, yea, I assure you, there are als many traitors among our selves, as would steal in the weapones again in their hands, then shall our latter estate be worse then our first, if our yoke be heavy under them now, it shall be heavier then, if they chastise us now with whips; they shall chastise us then with scorpions, I think I hear men speak like that word *Daniel. 4.* Hew down the tree, cutt down his branches, shake of his leaves, scatter his fruits neverthelesse leave the stump of his rootes with a band of irone and brasse; the interpretation of that part of the vision set down in the 26 verse, Thy Kingdome shall be sure unto thee after that thou hast known that the heavens bear rule: I hear men say, hew down the tree, cutt of his branches, shake of his leaves, scatter his fruits, yee shall be quit of all that but the stump must be left, banded with irone. (If it were till they knew God, it were something, but there is no appearance of that) consider O man, who saith, that no man but the watcher and the holy one, even he that made Nebuchadnezers Kingdome sure to him, If God had made this estate sure to them, it would, and should stand, and if God would bind down the stump of it with irone bands, wee would never feare the growth of it, nor the fruit of it, but being they are only bands to be laid on by men. Albeit the tree were hewed down it would grow again, in all the branches of it, with all the leaves of its dignity. And wee should taste of the bitter fruit of it. Yee that are Covenanters, be not deceived, if yee leave so much as a hillock of this mountain, in despite of your hearts it shall grow to a high mountain, which shall fill both Kirk and common wealth. If the Kirk would be quit of the troubles of it. And if yee would have this work of reformation going up, this mountain must be made a plain altogether. Otherwayes the Spirit of God saith, yee shall never prosper.

The second thing in this work is A work finished, He shall bring forth the head stone there of, When a headstone is put on ane house; the house is finished, yee who are reverend fathers in the Kirk, who have seen the work of our first reformation

ion, yee saw it going up, and brought to such a perfection, that the Cope-stone was put on, purity of doctrine, and administration of Sacraments, and sweetness of government whereby the Kirk was ruled, but woe's us all, wee see with you now, the roose taken off the glorious work pulled down and lying desolat, now, it hath pleased God to turne again, and offer a re-edificing of this work as he did here to the people of this temple, seeing therfor the Lord hath stirred up our spirits to crave a re-edificing of Christ's kirk, let us never take our hands from it till Christ have put the Cope-stone on it. I hear some say, Minister, there is more adoe yet ere that be done, ye sing the triumph before the victorie, ye will not see it go up at leasure; indeed ye are deceived, we sing not the triumph before the Victory, some of us are affrayed that it go not up so suddainly: I must say this to you, if it be God's work (as it is indeed) all the powers of the world shall never be able to hinder the putting on of the cope stone, ay, but say ye, it will be hindered ere ye get the work forward, ye will find the dint of the fire and sword; let it be so, if God will have it so, that will not impede the work; if our blood be spilt in this cause, the Cope-stone shall be put on with our blood, for the kirk of God hath never prospered better, nor by the blood of Saints, fear not beloved, this work whither it be done peaceably or with persecution, the Copestone shall be putt on it: ye know, in the beginning of the Reformation there was small liklyhood that the work should go up and be finished, because of the great power that was against it, yet the Lord brought it forward against all impediments and put the Copestone on it; that same God lives yet, and is able to put the Copeston on this work as he was then; if ye beleve.

3. The third thing in this work, is a work praised, he shall bring forth the headstone thereof with shouting crying grace, grace unto it, alkye that builds and beholds the work will love the work; and will all wish it well. He alludes by appearance, who when the foundation of common a work is laid stones, and when it is finished joyces, ye may see this clear in Esay. 34. 12. at the laying of the foundation of this Temple, the people shouted: with a great shout, if they did that at the laying of the

the foundatione much more shall they do it at the bringing forth of the headstone, thereof, as is said here the words they cry, grace, grace, the Phrase comprehends under it these three things.

1. First a wish of the people of God, whereby they wish prosperity, to the work, ye may see it was a common wish Jer. 31:23. Thus saith the Lord of Hosts, as yet they shall hear this speech in the Land of Judah, and cities thereof, when I shall bring againe there captivity, The Lord blesse the O habitatione of justice, and mountaine of holiness.

2dly. It comprehends under it a thanksgiving, the workers give all praise to the work, Ezra 3: 10, 11. When the builders laid the foundatione of the temple, they set the Priests with their trumpets, and the Levites with their cymbals, to praise the Lord, after the ordinance of David, They Sang by course, praising God, and giving thanks unto the Lord, because he is good and his mercy endureth for ever.

3. The third thing it comprehends under it, is ane faithful acknowledgement that the work is built and finished by our power and strength, of men but by the grace of God looke in the verse preceeding the text, and ye will find it thus, not by might, or by power but by my Spirit saith the Lord of hosts ye may easily apply this, Our work that God is bringing up, and will finish, should be a praised work our wishes should be to it, the Lord blesse the O habitatione of justice, and mountaine of holiness, our song of thanksgiving should be in our mouthes, God is good, and his mercy endureth for ever: albeit it go up, let us not ascribe any thing to our selves, but let us ascribe all to the grace of God, and this will stoppe all the mouthes of dissenters, who say, who are ye, who think to finish such a work as we answere it will be finished not by might, or by strength of man, but by the Spirit of the Lord of hosts.

There are three sorts looking to this work, and to the going up of it, 1 evil willers 2 wel wishers 3 newtralls. 1 The evil willers, are Edom & he was Jacob's brother, yet in Ps. 137 he cries raze raze, this work to the foundation, there is a number that is crying, raze, raze this work to the foundatione. 2 There is a second sort that are wel wishers, crying grace, grace, be

unto it, in those former Years, the shoute of raze, raze
hath been louder, then grace, grace, but now God be prais-
ed the shout of grace grace is louder, then raze raze. 3. There
is a third sort gazeing upon this work that darre not cry raze,
raze, becaus they are borne down, with grace grace, they
darre not cry grace, grace, for fear of authority, what shall I
say to these newtralls, they are so incapable of admonitione,
that it will be a spending of tyme, to crave there concurrence,
to the work, to whom shall I speak then my text is an Apo-
strophe, if I may use one, that which I shall use first is Gods
own words from Isaiah Isai. 1: 2. Hear o Heavens, hearken o
earth for the Lord hath spoken I have nourished, and brought
up children, and they have rebelled against me.

I will nixt turne me to strangers and forrainers, all ye of the
reformed kirks (what have I said strangers thir men who are
brought up in the kirk, are strangers from the womb. Psal. 58:
3. But) ye are joyned with us in an corporation, come there-
fore with your fellow feeling, let us hear your shoutes and cryes
of grace, grace, be unto the kirk of Scotland and let your wi-
shes condemne thir ungratefull neutralls, who professes them-
selves children, of this kirk, and yet will not rejoyce with us
for the weel of our Mother.

Now ye have heard this text in all thir six stes. 1. First
a mountaine seen, 2. A mountaine reproved and disdain-
ed. 3. A mountaine to be removed, 4. A growing work
5. To be finished. 6. With great applause of all well willers
wishing grace unto the work, and seeing I have adoe with this
great mountaine both with mountaines that impeds this work,
and all ranks of Persons, promoters of the work. I will direct
my speech to thele with the Apostrophe in the text.

And first, to the mountaines lying in the way of this refor-
mation I rank them in two sortes, to wit Prelats, and upholders
of Prelats, o Prelates if I had hope to come speed with you, I
would exhort you in the name of Christ, to lay down your world-
ly dignity, and helpe us to exalt the kirk of Christ, but I fear ye
have hardened your selves so against the truth that nothing will
prevail with you, except ye keep your worldly Monarchy, yet
I shall be forced to take up my Apostrophe, o mountaines of

Gilboa ; on whom the anointed of the Lord is fallen neither
 come dew nor raine upon you, ye are these mountaines, upon
 which Christ and his anointed hes been slaine, the dew nor
 raine of Gods grace, are not on you ye may well receive
 tnefs from beneath to make you great in this world, but from
 above ye are not bedewed, with the grace of God, without
 which what ever your bodies be, ye have lean soulles, under
 this course, I leave you and turnes to you o great mountaines
 great men who are putting your shoulders to hold up this moun-
 taine of Prelacy, I beseech you, if ye have any love to Christ
 to take your shoulders and helpe from this pestiferous moun-
 tain the wracke of Christ his kirk, and if exhortation will not
 prevail with you, I charge you in the name of the great God, and
 his Sone Jesus Christ to whom one day ye must give your ac-
 count, that ye in no wayes underprope this mountaine, the
 which if ye obey, I am sure the Lord will blesse you, and
 your Posteritie, but if ye will not though ye were never so high
 a mountaine in this kingdome ye shall become a plaine, I
 hear one saying, Minister, I am not afraid for all thou sayes, my
 mountaine is strong enough. And so said David *Psal. 30: 6, 7.* I
 said, I shall never be moved, for thou hast made my mountaine
 strong, thou hides thy face, and I was troubled, I will tell you,
 let your mountaine be never so strong, if God hide his face once,
 he will make the tallest mountaine of you tremble, and if that
 move you not, he will at last lay you waste, I come to you whose
 hearts God hath touched to promote this work in General, Christ
 is saying to you, that word in *Cant. 4: v. 8.* come with me from
 Lebanon my spouse come with me from Lebanon, look from the
 tope of Amana from the tope of Shenir and Hermon, from the
 Lions dens, & mountaines of Leopards. Thou hast ravished my
 heart, my sister, my spouse thou hast ravished my heart with
 one of thy eyes, Christ sayes this to you, come from the dens of
 liones, and mountaines of leopards, liones are cruel, and leo-
 pards are crafty and cruel, for it is reported of them, that they
 set them selves in the thicke branches, and spies the passengers
 coming by, and leapes between there shoulders, and kills
 them, ye have been over long among the liones dens, and the
 mountaines of leopards, and now ye are coming away, the
 same

me look hath ravished the heart of Christ, ye have wounded him with this look which ye have given to the cause, continue your helpe untill the spouse of Christ be forced from the lions dens, and mountaines of leopards.

In particular I speak to all ranks of Persones o noblemen who are the high mountaines of this Kingdome, bowe your topes and look one the Kirk of Christ, lying in the valleyes fighting, groaning, swounding and looking towards you with pitiefull looks, if the son of righteousness have shined one you, let her have a shadow, as ye would have God to be a shadow to you in the day of your distress.

Barrones & Gentlemen who are as the pleasant hils comeing from the mountaines (I speak to you for the relatione that is betwixt you and the mountaines, for by your descent, ye are hewen out of the mountaines) my heart is glade to see you lift your topes, as the palmes of your hands reached to the mountaines that they and ye may be a shelter for the Kirk of Christ, I pray you separate not your hands from theirs till our work be brought forth with shouting.

Burrowes who are as the Valleyes whom God hath blessed with the fatness of the earth, and the Merchandise of the sea, the mountaines and hills are looking to you, and ye to them, joine your selves in ane unseperable unione, and compass the vineyard of Christ, be to her a wall of defence, lest the wyld beasts of the wood waste it, and the wyld beasts of the Forrest devour it, Psal. 80: 13.

Ministers and my faithful Brethren, in Christ whose feet are beautyfull upon the mountaines, say unto Zion behold thy God cometh, Itell you within thir two years ane honest mans feet were not beautyful upon the causey of Edinburch we might have gone home to our houses againe and shaken the dust of our feet for a convictione against this unnthank full generatione, but now (God be praised) they are beautiefull, and we are comly in their eyes, not for any thing in us, (for we lay all down at the feet of Christ) but becaus we are gone up upon mount Sion, and as the Lords messengers have cryed behold thy God cometh, I pray you if ye have any love to the Kirk of Christ withdraw both your tongues and pennis from this mountaine, and apply them against it, apply your

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Spirits, and all ye strength of
the mountaine, I pray you, be ye
broken downe till it be broken small.

I pray you, who are common, truly my deli-
verance is great upon this mountaine, as to make me owt
of this, my good people beloved in Christ have ye nothing
for this work have ye not so much power as the mo-
untaines, have, or have ye not such substance, as the
hills, yet something ye have, give it, and it will be ac-
counted something against the mountaine, and something for
work, if ye have no more against the mountaine, let me
your teares, prayers, and strong cryes, I am sure there
is great value in them, as in the rames hornes that blew down
richo, lend up your prayers, and cry with the Psalmist in
Psalm. 5. v. Bow thy heavens o Lord and come down, to
the mountaines and they shall smoke, cast forth lightening,
scatter them shoot out thine arrowes and destroy them,
thy hand from above and delyver me owt of the great
waters, from the hand of strange children, whose mouth speaketh
vanity, their right hand, is a right hand of falshood, as ye
your teares and prayers against this mountaine, lend me also
ye have for the going up of this work, if ye have no more
ye have your shottes and hearty cryeing grace, grace, be-
lieve, time will not suffer me to speak any more, yet time shall
never be reave you nor me, nether of this, let us all resolve
long as our life is in even to the last gaspe as God will help
that this shall be our last cry, grace, grace be unto this wo-
rk of reformation in the Kirk of Scotland, to this grace I commend
you, and closes with that wish of the Apostles in the New
Testament, the grace of God be with you all Amen.

F I N I S.

Courteous Reader. If any literal escape occurre, I pray the
reader, as in page, 3. line 13. for amt, read, fault, pag. 4. line
10. read, to, line. 13. for way, read, may, pag. 10. line 9.
furtherers, read, furtherers, pag. 14. line. 20. there is a comma
before that, which should be after it.